

Wic.	Wm. H. Barnes,	"	1 00
of	John Eddy,	"	1 00
ged	Anson Dodge,	"	1 00
	Lucy Anna,	"	1 00
city	Levi Knapp, East Winfield, N Y	"	1 00
	J. Eaton jr. West Winfield, N Y	"	1 00
	Almond Guild,	"	1 00
	Benjamin Jones, Cadaville, N Y	"	1 00
er	James Purty, Farmington	"	1 00
er	David Whitmarsh, Bristol Centre, N Y	"	1 00
er	Munson Hitchcock, North Bristol,	"	1 00
	Adna Gibbs, Livonia, N Y	1 10	
er	H. R. Jackson,	"	1 00
	Josiah Shoos, 20, Henlock Lake, N Y	1 00	
ia-	P. B. Barnard,	"	1 00
er	D. B. Farington, South Livonia, N Y	1 00	
er	Charles Richards, Lakerville, N Y	1 00	
er	Jeremiah Keys, East Rush,	"	1 00
er	Dr. Jesse Morrell, Boston,	"	1 00
er	Edmund E. Ziebarth, Abington, Mass	1 00	
er	Ruben Weston, Reading,	"	1 00
er	James M. Robbins, Milton,	"	1 00
er	Dr. J. Worster, New-York city,	1 00	

40

DONATIONS.

Massachusetts Anti-Slavery Society,	\$1,914 00
	1,914 00
Total Amount,	\$1,954.14

FRANCIS JACKSON, Treasurer.

NOTICES.

NON-RESISTANCE MEETING.
A Quarterly Meeting of the New England Non-Resistance Society will be held in Mechanic's Hall, Providence, R. I. on Wednesday, 10th March, instant, at 10 o'clock A. M. The friends of the cause, and all who desire to understand the principles of Non-Resistance

ADIN BALLOU, *Pres.*
Friendly papers are requested to give the above a notice.

MEETINGS.

William W. Brown, the distinguished American slave, will lecture at the following places, as follows :

Waterloo, Sunday,	March 7,	at half-past 6, P. M.
Mottville, Monday,	8th	"

Marceus, Tuesday,	9th	"
Fayetteville, Wednesday	10th	"
Cazenovia, Thursday,	11th	"
Madison, Friday,	12th	"
Bridgewater, Saturday,	13th	"
Unadilla Forks, Sunday,	14th	"
West Exeter, Monday,	15th	"

The well-known advocate of the slave's cause, Dr. E. D. Hudson, will hold meetings as follows:

Unadilla Forks,	Wednesday,	February 24th
Leonardsville,	Thursday & Friday,	February 25 & 26
Edmeston,	Saturday and Sunday,	" 27 & 28
Burlington Flats,	Monday and Tuesday,	March 1 & 2

Oakville, Wednesday,	"	3
Cooperstown, Thursday and Friday,	"	4 & 5
Clarksville, Saturday and Sunday,	"	6 & 7
Middlefield, Monday and Tuesday,	"	8 & 9
Cherry Valley, Wednesday and Thursday,	"	10 & 11
Springfield, Friday and Saturday,	"	12 & 13
Little Lake, Sunday,	"	14

Richfield, Mnday, " 15
Meetings to commence at 1 and half-past 6, P. M.
W. W. Brown and Dr. Hudson will join each other on
Tuesday, March 16th, and thereafter hold meetings in
conjunction, as follows. The friends of the slave in the
different places will not forget to anticipate their arrival,
and make all the necessary arrangements for the meet-

Litchfield, Wednesday, March	17th
Frankfort, Thursday and Friday,	18th and 19th
Mohawk, Saturday and Sunday,	20th and 21st
Herkimer, Monday and Tuesday,	22d and 23d
Little Falls, Wed. and Thursday,	24th and 25th

ed	Fairfield, Friday and Saturday,	26th and 27th
	Middleville, Sunday,	28th
s.	Newville, Monday and Tuesday,	29th and 30th
	St. Johnsville, Wed. & Thur. March,	31st and April 1st.
	Palatine, Frid. and Saturday, April,	2d and 3d
an	Fort Plain, Sunday and Monday,	4th and 5th
re	Johnstown, Tuesday and Wednesday,	6th and 7th

Mayfield, Tuesday and Friday,	8th and 9th
Amsterdam, Saturday and Sunday,	10th and 11th
Schenectady, Monday and Tuesday,	12th and 13th
Albany, Wednesday and Thursday,	14th and 15th
Meetings to commence at one and half-past six, P. M.	
Farmington, 2d mo. 11, 1847.	

ANTI-SLAVERY LEAGUE.
Tickets of membership may be obtained at 142 Nassau St. price 25 cts. Friends from the country wishing tickets, to constitute themselves and any of their friends the money and names with the residence of each; when the tickets are ready, they will be forwarded to them.

The Anti-Slavery League is an Association formed in London, of which George Thompson, Esq. is President, and which is intended to include all, in all parts of the world, who can adopt the PRINCIPLE of the League, which is thus expressed on the ticket:

PAWTUCKET ANNUAL FAIR.

The usual supply of fancy and useful articles, together with refreshments of all kinds, will be furnished in abundance; and it is hoped that a generous public, as heretofore, will continue to aid the patient efforts of a few benevolent women, who are labouring for the over-

BRISTOL COUNTY.

The quarterly meeting of the Bristol County Anti-Slavery Society will be held in the Town Hall, in Fall River, on Saturday, February 27th, and will probably

continue through the next day. Efforts will be made to secure the attendance of Stephen S. and Abby Kelley Foster, Parker Pillsbury, and other speakers. The friends of the cause are earnestly requested to assemble in full force, and secure an interesting meeting.

W. P. ATKINSON, *Cor. Sec.*

CHESTER COUNTY CONVENTION
The board of managers of the Chester County Anti-Slavery Society, with the approbation of the society given at its annual meeting, have concluded to hold, during the present winter, a series of conventions throughout the county. The present is a most auspicious time for ac-

tion; shall it not improve it well? One hour now to speak plain truths to the people, is worth more than days, years ago; then the evils of Slavery were regarded as metaphysical abstractions—now they are *felt* as all too real. The nation is engaged in a murderous aggression on a neighbouring people, in order that slaveholders may still bear sway in its councils by accessions to their

power, and that the weak may still be plundered with impunity. A vast territory (now free) is to be forced from Mexico by the horrors of war, and united to this country for Slavery to grow and fatten upon forever—this fact is arousing the people of the North, and they are not only willing, but anxious to listen to the truth spoken plainly. Let the Abolitionists of each neighbourhood

where it is desirable to have a meeting, consider themselves a committee to procure a place for holding it, and to make all other preparations necessary, and inform the secretary of the Board by letter, directed to Kimberlin. Early attention to this request is desirable—as it will give time to make the necessary preparations to insure good results.

The first of the series will be held at Lawrenceville on First-day, the 27th, at 10 o'clock. A. M. and will probably be continued for two days.

EDWIN FUSSELL, Secretary.

Twelfth Month, 1846.

BOOTS AND SHOES,
Cheap for Cash.

The subscriber respectfully informs his friends and the public generally, that he has opened a boot and shoe store, at No. 26 Centre, opposite Reade street: where he

N. B. Fire and hunting boots made to order, and warranted water-proof. Repairing neatly executed.

ed to. JAMES B. SULLIVAN.
January 14, 1847.

TO PARENTS.

The subscriber will receive into his family several children to be educated intellectually, and

Refers to Rev. Samuel May.
LEICESTER, Mass.

Fashionable boot and shoe store, on 8th street, near
General Post-office, Washington, D. C.
January 14, 1847.—2m

Poetry.

THE POOR MAN'S SUNDAY WALK.

BY CHARLES MACKAY.

The morning of our rest has come,
The sun is shining clear;
I see it on the steeple-top;
Put on your shawl my dear,
And let us leave the smoky town,
The dense and stagnant lane,
And take our children by the hand,
To see the fields again:
I've pined for air the live-long week;
For the smell of new-mown hay;
For a pleasant, quiet, country walk,
On a sunny Sabbath day.

Our parish church is cold and damp;
I need the air and sun;
We'll sit together on the grass,
And watch the children run.
We'll watch them gathering buttercups,
Or cowslips in the dell,
Or daisies in the cheerful sounds
Of the far-off village bell;
And thank our God with grateful hearts,
Though in the fields we pray;
And bless the healthful breeze of heaven
On a sunny Sabbath day.

I'm weary of the stifling room,
Where all the week we're pent;
Of the alley filled with wretched life,
And odors pestilential.
And long once more to see the fields,
And the grazing sheep and bees;
To hear the lark amid the clouds,
And the wind among the leaves;
And all the sounds that gladden the ear
On green hills far away—
The sounds that breathe of Peace and Love,
On a sunny Sabbath day.

For somehow, though they call it wrong,
In church I cannot kneel
With half the natural thankfulness
And piety I feel,
When out on such a day as this,
I lie upon the sod,
And think that every leaf and flower
Is grateful to its God:
That I who feel the blessing more
Should thank him more than they;
That I can elevate my soul
On a sunny Sabbath day.

Put on your shawl and let us go;
For one day let us think
Of something else than daily care,
Of toil, and meat, and drink;
For one day let our children stroll,
And feel their limbs their own;
For one day let us quite forget
The grief that we have known—
Let us forget that we are poor;
And, basking in the ray,
Thank God that we can still enjoy
A sunny Sabbath day.

Even as the soyle, which April's gentle showers
Have filled with sweetness, and enriched with flowers,
Rears up her suckling plants, still shooting forth,
The tender blossoms of her timely birth,
But by deny'd the beams of cheerly May,
They hang their wither'd heads and fade away,—
So man, assisted by the Almighty's hand,
His faith doth flourish and securely stand,
But, left awhile, forsook (as in a shade),

Miscellany.

TOUSSAINT:

AN HISTORICAL ROMANCE.

From an unpublished Translation from the German of Theodor

(Alfred).

CHAPTER XV.—CONCLUDED.

"If that were possible," answered La Haye, "it would not be unwise to attempt it, situated as we are, and considering the interests of the Church, but ah! I believe that in the best case our means are destined to be greatly abridged. We were two thousand eight hundred and fifty persons, here in the North, almost entirely Capuchins, in the South, Dominicans, of whom, perhaps, it may be fairly told, that every one of them had an income of thirty or forty thousand francs. But, holy Virgin! is that too much for a man who has a house, and must keep negroes, and a coachman and horses, and be hospitable, and help beside a multitude of the poor and suffering. By the holy Virgin of Assisi! I have never laid up a single gold Portuguese, although Dondon brings me in a pretty income. The greatest part of our gains come from christenings, weddings, funerals, masses, and other matters among the negroes. But now, as no one means to be a slave, or to buy any, the poor priests suffer a loss, which, come what may, cannot be made good."

"Especially not," said Vincent, "if the black slaves become Spanish doctors and Generals by and by."

"O!" cried the Abbé, "that is not all so much to be feared as the time, when your wild revolutionists will have conquered the Creoles, and proclaimed universal freedom for black and yellow. And that time, Sir, will come, and then it is all over with the slaves and their christenings, and with the priests, too, for they are the abomination of your Reason-worshippers."

"And what, then, will become of the black Grandees, and other Spanish dignitaries of the same color?" said Vincent. "Will the noble gentlemen become mere French citizens?"

"Do not imagine," replied La Haye, "that the proud Spaniard is in earnest, in raising these slaves. It is all a farce, right pretty acted on both sides. Spain has privately encouraged the insurrection, and now feels it openly, because the war is going on in Europe against the Revolution side. The Regicides. Perhaps we shall now succeed, so they fancy at Madrid, in accomplishing our darling wish and drive out of the island these intruders, these French buccanniers. It is a beautiful country, and one must always covet it, who cares for a few titles, and uniforms, and muskets, and powder-flasks? Spain would do even more than she looks like. It will soon enough be seen how little poor Spain is able, even with its new subjects to conquer the brave Creoles and French. O, if it were possible, how soon would they bring the negroes back to the old order. 'There is a one, at least, among them,' the continued 'who sees through it all, and who knows how to hide his own purposes with the cunning of a snake.'"

"And this one," said Vincent, "is Toussaint."

"Hush," whispered the Priest, "or if you speak of him, let us talk of his wonderful power. But better still," he continued, "that we say nothing of him, for who will assure us that he is not sitting up there in the trees like a crow, hearing all we say, or that he does not ride now at our side? His people maintain that he is a great enchanter, who can do everything, and so much is certain, he can do more than all the rest, and he enchants even those who think they see through him."

As Vincent was about to ask further, La Haye pointed to the valley they were just entering. "There," said he, "on the top of that eminence you see that large white house, where he has dwelt for some time. As Physician-in-chief of the black army, he has directed all the out-buildings of the plantation to be converted into a hospital, where at present, a large number of sick and wounded are provided for. There he arranges and orders everything. All success like a French surgeon is ever killing, but when taken prisoner, delivered over to Toussaint, who avails himself of his prisoner's knowledge of the medical art; there is no lack of care and attendance, and the wise negro is adored by all those who, as they say, are saved by his magic." As they now quitted the wood, the lovely valley, interspersed with small streams and orchards, lay

before them. Vincent was astonished to see here, as in a time of profound peace, whole fields planted with sweet potatoes, melons, rice, and maize, among which a number of women and children were passing to and fro, watering the plants, weeding the ground, and occupied with all the employments of rural life.

"There you see again a proof of the magic arts of this black creature," said the Priest of Dondon, "who, strange to say, possesses not a single quality of his race. His brethren even despise him, and his understanding and insight than usual, still live only for the present, and never think of the future. Some weeks ago a council of war was held, in which Toussaint insisted most urgently that the valleys upon the Spanish borders should be cultivated by the women and children, to secure the army against want. Many objections were made, for all the blacks hate work, and the only thing that delights them is the idea of being allowed to do nothing. But by setting an example here in this valley, and with the help of the cruel old Dessalines, Toussaint has carried his point, so that Jean François, with the assent of the Marquis d'Amboise, has ordered that the women and children shall be separated from the newly organized army. The majority have to till the land in the Spanish quarter, the rest must, as hitherto, make carriages, and do the work of beasts of burden."

In such conversation they proceeded along the way, which at last led up the eminence upon which the dwelling-house stood. They passed by a large dwelling-negro families dwelt, and the blacks fell readily on their knees at the approach of the Priest, and crossed their hands, waiting his blessing. Their stupid faces were turned with curiosity, but without any expression of hatred, to the white soldier, who, in disordered uniform, half stripped, without arms, his head wrapped in a handkerchief and protected by a large straw hat, which he had obtained from Belair, presented rather an odd appearance. Belair himself still kept before the other two, and, reaching the top of the ascent, he beckoned with a sly and smiling look to his companions. They followed, and passed immediately through a gate into the yard of the plantation, which was occupied by a strong cord, who had sentinels around the buildings. The blacks here were distinguished by their chain of intelligence, by their dress of short blue pantaloons of cotton, and still more by being completely equipped with muskets and short sabres. Their tall, powerful frames were distinguished by a certain military address, and with surprise, Vincent saw them salute both the Priest and the officer. Charles Belair, in true military style, a name which these soldiers sat in the shade of some trees, laughing and talking over a game which bore some resemblance to the Italian *Alla Mora*, requiring the number of fingers to be guessed. The Abbé whispered to Vincent that Toussaint, for the protection of the large hospital, had selected these negroes from the tribe of the *Caracas*. "There is a body guard," said he, "every man of which will be a self-beat in pieces for the grandson of their great head chief. His brothers and nephews fill the places of officers, and a day may very soon come, when this select troop shall play a conspicuous part. Perhaps," he added, softly, "that of the old Pretorian band who gave masters to Rome."

Vincent, instead of listening to this remark of the Priest, had his attention arrested by one of the slight, low buildings, which were used as the residences of the domestics and overseers, and from which proceeded a mingled discord of pain and mirth, accompanied by a shrill voice, that sounded above the din, in tones of violent obprobrium. It seemed to the young officer, as if he had heard this voice before, and he endeavored to recollect, in vain, after Charles Belair, who had just opened the door of the aforesaid building.

CHAPTER XVI.

At the first moment, Vincent saw, in the large, low room, only a circle of black figures, making the most dismal faces, and trembling with alarm and terror. They were crowded together like a flock of sheep in fear of the wolf, pushing one another, and screaming in chorus, while some were clapping their hands, leaping and laughing, and endeavoring to drag forward, and hold fast their brother sufferers. Part of the crowd, as Vincent remarked, were suffering from wounds, and had either their arms, feet, or heads bound up with plasters or bandages, while the rest were on the ground, and in the midst of their weakness in their motions. The laughing of one of these wretched slaves, seemed to Vincent to be a cry of pain, and he was leaping and shouting around the rest, like a troop of devils around the damned. In the midst of the uproar, were heard exclamations of wrath, and the most melancholy whimpering, mingled with exhortations and curses, cries of murder, entreaties and threats. At a little distance, Vincent saw a black figure, which, held fast by some active hands, yet twisted and wriggled, and roared out, and then made a gurgling sound, as if choking, that ended in a howl, and at last, released by its tormentors, suddenly sprung up, shook itself, as if from a horrible feeling of nausea, and then as suddenly broke out into the most extravagant laughter, and ran to join the company of the other slaves, belonging at the others. This circle now opened, and Vincent saw, with astonishment, a little white man in the centre of the group, who stood like a wizard before the kettle, which he was stirring with great vigor. His black body was wrapped in a white cotton mantle, the original color of which, covered with innumerable spots and stains of all kinds, and long streaks of red, gave him a very ferocious appearance. Notwithstanding this odd disguise, Vincent soon recognized, with pleasure, an old friend. The bald forehead, the monstrous nose, and the prominent eyes, could belong to no one but worthy Master Bertrand, whilom surgeon of the Plantation Breda, rescued in the night of the Insurrection, by Toussaint Breda, pressed into the service of the black army as physician in chief. But when the little doctor lifted up his voice, all shadow of doubt as to his identity, vanished. There stood the, wondrously learned lover of the healing art, who sought out all the hidden powers of nature at the cost of mankind, and was now securely testing a new medicine on these unfortunate negroes. "My children," cried the old man, in a shrill voice, "be not so foolish, good souls, as to despise this precious medicine. Ah! if you only knew what trouble it cost me, to collect all these herbs and roots, to cook them and prepare them, to mix and to test them. New life will flow through your veins; come hither and be cured, willingly; be reasonable, you stupid, irritable animals! must one forever drive mankind onward by force? Let us be on the way to better things, present, as we say, that is, in a condition almost as good as well, but yet you may as easily die as one can croak his finger. But I want you to be well. Your systems are through and through diseased, they must be purified, like a house, when all sorts of rubbish has got collected, and here is the means. But I can see you, as Hercules did the Augean stables, of which of course you know nothing. And with this, he dipped out a large spoonful of the brown viscous fluid, and went round to the group, who shrunk back, with loud expressions of disgust. "Come hither, my faithful Famulus!" cried he in a rage, when he saw that all the arts of persuasion were useless, "and you who know the value of this nectar, and who are the way to my deliverance, bring him to me, for it is but too true that it is in vain to preach reason to this worthless rabble!" The tall, muscular form of another white man now appeared behind the old man, with a wild countenance, half-covered by a tangled beard, a pair of eyes, that stared idiotically at his master, until he repeated his command, and then, like a well-trained dog, the fellow slunk, with the light of his eyes, to the circle of trembling blacks, and dragged out the victim that had been indicated. The stout negro twisted himself like a child, in the arms of the white man, who, with irresistible strength, overcame him, and set him down upon a low table, before the doctor, where a number of laughing, good-for-nothings, surrounded him, and held him fast. The poor trembling creature looked as if he were in agony of death. He did not dare to open his mouth and cry for help, or to shrink, for there stood the little sorcerer before him, with the horrible spoon; he did not dare to move an eye, for the doctor's savage attendant stared at him with a satanic delight, crying out at the same time, after the fashion of his master, "Good soul from Congo, child of my heart, be wise, and just open your big mouth. If you only knew, with what pains we have brewed this precious drink, made, as it is, of spiders, and toads, and centipedes, and serpent's hearts, and cat's livers, and seven-and-seventy different roots and herbs, gathered in subterranean holes and waters, and here, and there, and everywhere, you shall see it down, my child, and you shall suck it down, you stupid black sinners," cried he, pulling back the head of the negro, with a cunning jerk. At this moment, when overcome by pain, the poor fellow involuntarily opened his mouth, the doctor thrust the spoon between his mandibles, and in spite of all the struggles of the patient, emptied its contents. As soon as the Famulus was convinced that the dose was actually down, he let the negro go free; and then arose a roar of laughter over the horrible grimaces which the fellow made in quivering, and exhausted, he leaned against the wall, in an attempt to recover his breath, and to join the rest of the laughing, and no one was more busy than he, to help the others to the same enjoyment, which he had himself just experienced. It was curious to remark, with what lively satisfaction the doctor's servant watched all the signs of disgust and pain in the countenance of the patient, but when the latter began to recover and laugh, then the doctor's man became sullen and stupid again, seating himself by the kettle, which his master was stirring, in all his glory. Charles Belair and his companions had thus far, stood by as amused spectators, for it was impossible for them to see the scene without laughing. The zealous little doctor, who, as we have seen, was a monkey-like leaper, and awful grimaces of the blacks, it was a real devil's sabbath, which was kept here; and the Priest of Dondon, a somewhat corpulent man, ran some danger of his life, from the convulsions of laughter into which he was thrown. "In God's name," cried he, as well as the cough brought by his laughing, "will you be so good, to stop, if you are so much, my worthy court and body-physician, we must all die once, either from laughter, or a spoonful of your devil's broth, but I would rather swallow it myself than look on any longer."

(To be continued.)

Saul Le Blanc; or the Slave's Lesson.

A Tale of Antislavery.

BY CHARLES HOOTON, ESQ.

(Continued.)

But I observed it was fastened with a collar round her neck, and, dividing into two branches, extended to her wrists, where it was fixed in a similar manner. I could not be persuaded that decorations merely should be made like shackles; and yet I felt, with either, on the other hand, understand why, with chains, he was should be free. But the fever was still on my brain, and things were so mixed, the most simple, were confused, and perplexed into knots which I could not untie. My mind became embarrassed to a painful degree, from a consciousness of which only an increase in my disorder relieved me. But it is useless to dwell upon that time of persecution.

With the comparative coolness of the latter months of the year I recovered. I could again walk slowly in the open air, and see again all with which I had been familiar from my childhood. But I saw it without pleasure; rather with pain, to feel and know how the world changes with the change of ourselves. In the coloured people of the plantation I now saw beings, who, in the first time of my first time possessed the dreadful knowledge that I myself was like them. I could behold only slaves. Their mirth was melancholy to me, and I wondered how they could ever laugh and sing. I seemed as if a shadow, a cloud, a sadness had fallen upon the expression of all nature. My days of boyish Endeavour had been suddenly and abruptly cut off. I was like a happy daisy, stopped by instant darkness.

I wandered about the plantation like a lost; but my mind was beset by a thousand wild and visionary projects for running away with my mother, at once from my parent and my owner. Fugitive slaves often fled into the swamps, and defied their masters, with redoubled courage. I might save myself of one of my father's guns, and fly to the swamps for freedom? The wily alligator had no terrors for me then, and the gigantic fan-like leaves of the sugar grass seemed to offer me a bed and shelter. Or should I rather steal a boat, if opportunity came, and drop down the Mississippi by night, to the great water, across which, I had heard, no slave was allowed to pass. Should I rather would come, why run away at all? Why be unhappy and discontented? For though a slave by law, and at my father's will, if he chose it, yet he had never made a slave of me; he had brought me up as free, and showed me a thousand indulgences too many. True, he might change his mind; but I was a man, and I might as well be a slave of a disliking of my master and myself; I might some day offend him mortally, and then he would sell me to a different master, and we should be at projects and conjectures of uncertainty again. But it will not surprise you that I failed in courage and resolution to put any of them to the test of an attempt, and the more especially as I had been deceived with respect to my mother's chain, which was in reality what she had represented it, and because I found, if possible, greater relief, than I ever shown towards both of us by M. Le Blanc, my father. But this additional kindness of his, subsequently, appeared to be only assumed, for the purpose of aggravating a certain intentional atrocity (as it then seemed) which soon followed.

No sooner had my health become perfectly restored, than I was seized by the same feverish fit, and one day to converse with me, much after the same manner; I remember the circumstance well, we were sitting on a seat beneath three large fig-trees at the time.

"Saul," said he, "it is high time you began to do something for your living, and to learn something that will be useful to you. I have been long thinking the matter over, I have been long considering your disposition, which, until very recently, seemed marked more by cruelty than the common humanity of youth and early innocence; I have not suffered you to go on without a motive, but whether," continued M. Le Blanc, "as if speaking alone, then, addressing me, 'whether that motive will be to do good, or to do evil, what I am about to do, God alone knows, but I will tell you—'

Then turning to me, he said very solemnly—

"I am about to teach you a lesson, Saul, that you will remember to the last day of your life. One that will be too severe to be forgotten; but one which I trust will comprehend within itself more of the great principles of truth and justice than you will find in any other. I will tell you, with the terrible to you to suffer, and painful to me to inflict. But even if it be at the risk of life, I will, if possible, strike the roots of justice and humanity so deeply into your soul that the world shall never pluck them out again, nor the sordid interests of life ever induce you to consent to their sacrifice. This you cannot understand at present, nor why I should act in the manner I do, but I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be alike beyond the reach of your thanks as of your indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise. But I will tell you, that every time you will find it all out. What time that be? do you ask. It will be when